1: Rivers E-5 (ca. 1901-02) 1906 Toda



which are eaten; (iv) those of trees which give pungent substances like chillies and pepper.

There were various other complaints for which the *utkòren* are consulted, such as:—*elptûksnûdr*, depression in the chest of a child when it breathes (*elp* or *elv* = bone); *tekhpkâdathvûdnûdr*, pain in the side; *kankpudithnûdr*, if anything gets into the eye; *erutûthtinûdr*, if cut or wounded in any way; *pobersnûdr*, if snake bites.

Each of these has its appropriate treatment, but the only method of which I obtained an account was the last. Certain men have a special reputation for the treatment of snake-bite. A cord is made of woman's hair and this is bound tightly round the bitten limb in three places. The doctor takes a piece of *pathanmul* and strikes the bitten limb while he utters the appropriate incantation.[1] The ligature is kept on the limb for two or three days and the incantation is repeated three times a day during that period. Anyone whom a snake has bitten must not cross a stream. If it is absolutely necessary that he should cross, he must be carried over it.

If wild animals attack the buffaloes, a procedure which closely resembles those already described is carried out by the *utkòren*. The procedure is called *kâdrkatinamûdr*—*i.e.*, "wild beast tie mouth if." It is also carried out if a buffalo is lost, and in this case the charm will keep the animal from injury by wild beasts. The *utpol* takes three stones secretly and goes at night to the front either of the dairy or hut and utters the following incantation:—

*Pithiotew Ön idith, Teikirsim Tirshtim idith; pef pirsi kât ters nil*
big tiger teeth fastened stand

*nil; kâkk kerman mûn ters nil nil; pudr kenai amân ters*
may; black bear face crowd red dog other side

*nil nil; pok tenir ters nil nil; pef per ters nil nil; pef po*
snake erect head big hill big river

*pâ ters nil nil; pef pôdi mul*[2] *ters nil nil.*
stream big porcupine quills

[1] I did not obtain this formula.

[2] *Mul*, which means bramble and thorn, is here used for the porcupine's quills.

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304 man had four scars on the shoulder, this being the largest number I observed.

Occasionally I observed a man without any of these scars, and, in more than one of these cases, the reason given was that the man had been one of a large family and had not had [752] to do much milking. The cicatrices are usually raised well above the surrounding skin and are often distinct lumps of scar tissue (keloid). This appears to be the result of special treatment of the burn. A leaf called *kudiers* is put on the wound with butter, and this keeps it open for a considerable time. If the wound remains open too long, another leaf, called *pöturers*, is used to hasten the healing.

[755] Similar, but less raised, marks are occasionally seen on the wrist or elsewhere. In men these are always the result of treatment for pain or illness and are made in the same way by means of a hot stick. Sometimes a metal instrument called *sunurkudi* is now used for this purpose.

The ceremonial burns made on the wrists of women during the first pregnancy have already been fully considered.

304 631 Tattooing is only practised by women. The patterns consist of rings and dots arranged in straight lines, and they are most commonly to be seen on the chest, shoulders, and upper parts of the arms.[1]

304 521 I believe that there is some kind of ceremonial connected with tattooing, but unfortunately I failed to obtain satisfactory information about it. When I began the subject one day, I received an intimation that it was not a matter to be discussed in public, and later the subject slipped my attention and was never properly investigated.

304 463 465 The tattooing is performed by certain women, but it seemed that any woman who had learned how to tattoo might undertake the business. The following are at present recognised as experts: Achaveli (43), Sinpurs and Edjog (20), Sinpurs being probably the same woman who acts as one of the *utkòren*. The woman who tattoos is given eight or twelve annas and she also receives food.

304 The tattooing must not take place before puberty, but it may be done either before or after childbirth.

[1] Some patterns are given by Mr. Thurston, *Bulletin*, i. 1896, pl. xii.